



# The Muslim Sunrise

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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor. Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

### INDIA

Qadian, E. Punjab

### WEST PAKISTAN (Center)

Rabwah

### U.S.A.

1. The American Fazl Mosque  
2141 Leroy Place, N.W.  
Washington 8, D. C.
2. 2522 Webster Avenue  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 118 W. 87th Street  
New York 24, N. Y.
5. 927 N. Fairfax Avenue  
Los Angeles 46, Calif.

### ENGLAND

The London Mosque  
63 Melrose Road  
London S. W. 18

### BRITISH WEST INDIES

72 Second St.  
San Juan, Trinidad

### SPAIN

K. I. Zafar  
Lista 58, Madrid

### SWITZERLAND

Herbstweg 77, Zurich 11/50

### GERMANY

Oderfelder Strasse 18  
Hamburg 20

### NETHERLANDS

Oostduinlaan 79, Hague

### NIGERIA

P. O. Box 418, Lagos

### GOLD COAST

P. O. Box 39, Salt Pond

### SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

### LIBERIA

M. I. Soofi  
Box 167, Monrovia

### KENYA COLONY

P. O. Box 554, Nairobi

### ISRAEL

Mount Carmel, Haifa

### LEBANON

Sh. N. A. Munir  
Rue Awzai, Beirut

### SYRIA

Zaviatul Husni,  
Shaghour, Damascus

### MAURITIUS

Ahmadiyya Mission, Rose Hill

### INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabaya

### BURMA

143—31 Street, Rangoon

### CEYLON

99 Driesburgs Ave., Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan Rd., Singapore



## A Passage from the Holy Quran

The Originator of heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things?

Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

Proofs have indeed come to all from your Lord, so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not the guardian over you.

*Al-An'am:102-105.*

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## A Saying of the Holy Prophet

A Muslim who mixes with people and puts up with their inconveniences, is better than one who does not mix with them, and bear with patience.

## *Editorial:*

# ISLAMIC RENAISSANCE

The Harvard University Summer School organized a conference (July 25-27, 1955) under the title, "Egypt, Pakistan and Turkey— an Islamic Renaissance?" A number of papers were read at the Conference out of which Sir Muhammad Zafrulla Khan's paper on "Interrelation of Religion and Government in Pakistan" has appeared in an earlier issue of this magazine (Vol. XXVIII, No. 4, Fourth Quarter, 1955.)

The expanded texts of the lectures given at the Conference have now been published in one volume under the title, *Islam and the West*. The volume is edited by Professor Richard N. Frye who, we are happy to learn, has been appointed to the newly established Chair of Islamic Studies, founded by H.R.H. the Agha Khan, at Harvard. As he points out in his Introduction, these lectures are "presented in printed form as food for thought and not as an answer to any question."

The volume is well worth study and furnishes plenty of food for thought. For instance, the present state of Islam in Turkey, to which a good deal of space has been devoted, makes available interesting information with regard to the changes introduced by the Ataturk and the recent so-called revival of religious values and practices in Turkey.

Dr. Kenneth Cragg, Professor of Islamics, Hartford Theological Seminary, concludes his paper on "The Modernist Movement in Egypt" with the observation:

Whatever modernism in Egypt has or has not "intended" during these past years—and there will never be agreement on the criteria—it has at its best sought to discover and express the adequacy for today's world of system of revealed law in which its members find the shape of the intention of God.

Whatever be their merits and demerits, there can be no mistaking the greatness of their theme.<sup>1</sup>

Dr. Osman Amin, Professor of Philosophy at Cairo University, has summed up the attitude of the great Egyptian scholar, Muhammad 'Abduh, in the following words:

He said that all we need is to have a full understanding of our Holy Book and the spirit of our religion. For 'Abduh, however, the Qur'an is not addressed to an individual or to the group of individuals; on the contrary, it is to mankind that it calls. And it aims at what is most permanent in the beliefs and practices of peoples. As has been pointed out by Goldziher, the school of 'Abduh starts from the principle that Islam is a universal religion, suitable to all peoples, in all times, and to all states of culture. It can be safely said that in certain aspects 'Abduh's commentary on the Qur'an constitutes one of the principal means of reforming Muslim society. It has impregnated with an essentially moral and pragmatic spirit; it is activist and voluntarist. It proves a breadth of vision and a sense of tolerance and it aims at explaining the Qur'an considered as revelation containing moral guidance on which rests human happiness in this life and the next.<sup>2</sup>

But the most trenchant comments are made by Firuz Kazemzadeh, Research Fellow at the Center for Middle Eastern Studies, Harvard University, on Professor Frye's paper on "Iran and the Unity of the Muslim World". He says:

Since Jamal ed-Din's day a profound revolution has occurred in the mental and emotional makeup of the Persians. Even the internal unity of Persian Islam has been shattered. The peasants, of course, have hardly been touched by the change, but their religion is hardly distinguishable from superstition.

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1. *Islam and the West*, p. 164.

2. *Ibid.*, p. 168.

As far as the educated classes are concerned, it would be safe to say that they have turned their backs completely on Islam. Even those who call themselves Muslim care but little for their faith. Often one hears remarks such as this: "If I had not been born a Muslim, I would be a Zoroastrian." Not that the people who make such remarks know anything about either Zoroastrianism or Islam, they only manifest the inroads which nationalism has made upon the Persian mind.<sup>3</sup> . . . The intellectual and emotional vacuum created by the abandonment of Islam has not been filled by Western culture, with which the typical modern Iranian is but slightly acquainted. Sometimes he can talk brilliantly about Montesquieu or Sartre, but the bits of information he collects about the West are snatched out of context and lose much of their meaning. As a result the evaluation of the West is usually incorrect. While studying the West, the Persians, ever since the middle of the nineteenth century, have been seeking "the secret", looking for a trick which would give them power to equal the West. There has been little inclination to study the totality of Western experience.<sup>4</sup>

This is striking, and with few exceptions, is probably true, both of the mass of the Muslims and the intellectuals, throughout the world of Islam. There are many who would protest vehemently against the assertion that the educated classes have turned their backs completely on Islam. In the case of some the protest would be sincere and yet Kazemzadeh's statement is as accurate and valid as such generalization can be expected to be.

He concludes his statement with the following very pertinent and extremely penetrating observations:

In the preceding paper the need for a "Reconstruction of Religious Thought in Islam" was stressed. I am not in a position to comment upon the situation in Pakistan or in the Arab

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3. *Ibid.*, pp. 194-195.

4. *Ibid.*, pp. 195-196.

states, but as far as Iran is concerned, I fail to see the possibility of such reconstruction. . . . In Iran over the period of the last hundred years Islam has consistently failed to meet the needs of a changing society. It has already been displaced, not by a new system of values, but by intellectual and moral chaos.

A revitalization of religion, I feel, cannot be accomplished simply by deciding that it is needed. Only those who have had religious experience can lead a genuine reformation. A god invented by Voltairs in the belief that religion is good for the masses would never have the power to move men's hearts. Under present conditions, it seems unlikely that any real Islamic rebirth can take place in Iran and if, in a more distant future, there should occur such a rebirth, the chances are it would transcend Islam in the same sense in which once upon a time Christianity transcended Judaism.<sup>5</sup>

We are confident that a real Islamic rebirth has already taken place though it has not penetrated deeply into Iran. We agree, however, with Firuz Kazemzadeh that a revitalization of religion cannot be accomplished simply by deciding that it is needed. Only those who have had a genuine religious experience can lead a genuine reformation. A true reformation not of Islam, but in Islam, was initiated and has been in progress for nearly 70 years. In all needed respects it has brought about a revitalization of the faith. In many of its aspects a study of this revitalization reminds one of the mission that Jesus sought to carry out in respect of Judaism. With this difference, however, that whereas the reform of Judaism attempted by Jesus was very soon after diverted into alien channels, the reformation in Islam to which we have referred is rapidly revitalizing the faith among Muslims and drawing into its strong current large number of those who had so far stood outside of it. We refer, of course, to the Ahmadiyya Movement and the mission of its Founder, Hazrat Mirza Ghulam Ahmad.

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5. *Ibid.*, p. 197.

## Editorial Notes:

### Basic Articles of Christian Faith

What constitutes as the basic tenets of the Christian faith has remained to be a matter of great argument and discussion in Christian world for a long time. Christian scholars have not found it easy to define the points which identify a Christian. One such attempt was made recently by Dr. W. Norman Pittenger in the *Christian Century* magazine (December 14, 1955) who enumerated six of the historic articles of Christian heritage. He defined the church as the community of the imperfect but dedicated followers of the Lord and referred to Baptism and the Lord's Supper as not only universally accepted by dedicated Christians but also necessary for salvation.

Since there is so much difference of opinion on many principles considered to be basic to the faith in Christianity, any such attempt will inevitably exclude some important segment out of the fold. The question has been raised that if Dr. Pittenger's thesis is accepted, it may automatically oust the Society of Friends, commonly known as the Quakers, from the community of true believers.

It is interesting to note that although this type of difference exists among the Muslims also yet there are more basic beliefs common among most of the Muslims as compared with the Christian world. One can easily enumerate such tenets as the oneness of God, belief in all prophets, belief in all scriptures of God, in the Quran as a complete law and verbal revelation and belief in the life after death.

This interesting contrast between Christianity and Islam may be explained partly by the fact that the Holy Quran has remained to be absolutely intact in its text throughout its entire history. For the Muslims it is much easier to refer any of their basic differences to their Holy Book than it is for the Christians who must, as a matter of necessity, give a broader and extremely flexible interpretation to



the teachings of the Bible. They must proceed with the understanding that the Bible was written by various authors according to their individual interpretations, has obvious contradictions in many places and has been frequently altered and interpolated in its contents. A Christian scholar is, therefore, forced to assume as to what might be the teachings of Jesus rather than be sure about it from the gospels.

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## Did the Virgin Mary Die?

Almost two thousand years after the birth of Jesus, Roman Catholic Church decided in 1950 that Mary had bodily ascended to heaven. Since then it has been declared as a doctrine of the Catholic Church. If such new dogmas can be introduced in the basic beliefs of a faith at any time, there is no telling how many more may be coming. It is interesting to note that a discussion has already started on the question whether the Assumption of Mary into Heaven was *after* or *before* death. This question became the subject of consideration by 100 Roman Catholic theologians of the Mariological Society who met for a two-day conference in Chicago in January, 1957.

Now that the idea of Assumption has been fully incorporated by the Catholic Church, it will be no surprise if, in the near future, a belief in this Assumption being before death may also be required of the Catholics. People like Father John P. O'Connell, editor of the Catholic Family Bible, are already contending that since death is the result of original sin, of which Mary is assumed to be completely free, she was not subject to death.

Several searching questions may, however, be asked from the advocates of this novel idea. According to the Old Testament, the woman was subjected to pain in childbearing as a consequence of Eve's leading Adam into sin. The Roman Catholic Church, assuming that the views of the Old Testament are accepted on this issue, will have to prove that Mary did not suffer any pain in delivering Jesus. Another

aspect of the question is this. A woman should be really inheriting more of the original sin considering that she led the man in it.

Islam solves these complexities with simple, logical and convincing truth by declaring that there is no such thing as original sin. Every man is born pure and innocent and on the nature of his Creator. He has, in fact, a right to start this life with a clean slate in order to be fully worthy of reward for his good deeds and to be responsible for his misdeeds. Death, according to Islam, is only a state of transition to the life hereafter and has nothing to do with sins of a man. If this truth can be accepted by the Church, all of these man-made dilemmas can be fully resolved.

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## Muslims in Soviet Russia

Recently the Soviet Republic has been showing an increasing interest in the Muslim world. In the present Middle East crisis, Russian propaganda has been making a great show of its friendship for the Muslims. In particular, the people of the Middle East, are being told that while the Soviet Union is their protector and friend, the United States is nothing but a tool of the Western colonial powers.

In this respect, it should be interesting and greatly significant to learn how the Muslims who have fallen under the Soviet rule are faring. Of course, very little information ever comes out to the world about the plight of these millions of Russian Muslims. Recently, however, some information has become available from the soviet newspaper, *Kazakhstanskaya Pravda*, published in the area where the native Muslim Kazakh people have long been under the Communist rule.

*The New York Times* (March 14, 1957), on the basis of the dispatches published in this Kazakh newspaper, reports that "the Kazakh writers and other intellectuals charge discrimination against their people in education, crude neglect of the interests and desires of the Kazakh workers and peasants, efforts to destroy the Kazakh cultural heritage, and the like." Fewer than one-third of all students in Kazakhstan's higher education institutions are Kazakhs. The native Muslim people have been deprived of their lands and, of course, their freedom. There is an increasing danger that these people may be completely lost in the flood of Slavic settlers from European Russia.

These complaints have found expression in an environment of heavily restricted freedom of speech. What has not been said so far in fear of mounting persecution may paint a far more ghastly picture. Also, what we are learning about the Soviet domination of the Kazakh Muslims may very well be true of their brothers in faith, the Uzbeks, the Azerbaijanis, the Turkmens, and many others.

If Soviet Russia is concerned about convincing the Muslim world of her genuine and sincere friendship, she must give her utmost attention to the pathetic plight of the Russian Muslims. She should also make it possible for the Muslim journalists of the free world to visit the Soviet Union and observe the condition of the native Muslims for themselves.

## Two Days on the Cross

The Associated Press reported last year from Reynosa, Mexico, a news story bringing new evidence to what might have happened to Jesus on the Cross. Thousands of spectators witnessed a 28-year-old man, named Tagare, nailed to a large cross erected in the Plaza de Toros of Reynosa, a local bull ring. AP reported that the nails were hammered through Mr. Tagare's hands and feet and he hung suspended from the cross "much as Jesus Christ did almost 2,000 years ago".

(*Washington Evening Star*, June 25, 1956). The man remained on the cross for two days although he was determined to continue it for 72 hours had it not been for an injunction from the local mayor to stop this exhibition.

Mr. Tagare remained on the cross for about 48 hours; Jesus, for about six hours at the maximum. The Mexican gentleman went without food or water through this ordeal; Jesus was served vinegar before he was taken off the cross. Mr. Tagare was reported to have travelled to his home in Southern Mexico after he was taken off the cross although still weak; it is told of Jesus that when one of the soldiers pierced his side with a spear after he was taken down from the cross, both blood and water came out forthwith.

Little doubt is left after reading this story that Jesus must have come off the ordeal of crucifixion, not dead but living, possibly in the state of swoon. If a man can survive the cross after 48 hours without food and drink, the possibility of the survival of Jesus becomes manifold because he was kept on the cross only part of a day. Other evidence in the Bible strongly supports this view. His bones were not broken. Blood, which is a sign of life, came out of his body when his side was pierced. Jesus fervently prayed to be saved from a death by crucifixion. (*Matt. 26:36*). He was heard in his prayers. (*Hebrew 5:7*). Jesus declared that the scribes and Pharisees would be given no sign but that of the prophet Jonas, who remained alive in the belly of the fish.

All of this conclusively proves that the Almighty saved Jesus from death on the cross which was considered by the Jews to be a cursed way of dying. Any assumption that the Jews succeeded in inflicting a cursed death upon Prophet Jesus is nothing less than a terrible blasphemy.

## GOD IS LOVE

"Be convinced, ye friends, that your Lord is a Loving God. He is more anxious to keep you near Himself than a father. He feels more miserable at the separation of his beloved creatures than you do at the separation of your children. Indeed it would have been extremely difficult for you to find Him if you alone desired it. But it is just the opposite. It is God who is desirous to meet you. You do not seek Him, it is He Who is seeking after you. How then is it possible that He may seek you and not find you?

Hence if you make love the basis of your relationship with God, you will not leave this world without having attained nearness to Him. He is such a loving God that He does not allow a person to go astray even if he has a little of love for Him. Such a one is not allowed to die even if the whole world wish to kill him, until he sees the Light and meets the Lord in this very life. "He who is blind here will be blind hereafter" says the Qur'an. But God's Love can never be blind. Therefore a man who loves God cannot pass away without seeing Him. It is essential, however, that faith be based upon love. Fear should be left for unworthy persons or for unworthy states. Man has to answer the call of nature; but it does not mean that he was created for that purpose. Similar is the case with fear. It may be necessary sometimes, but it is by no means the purpose of our creation. Fear may deter the ignorant from sin, but a true believer must believe in Love. This is the secret of spiritual success and progress. The mistakes of such a believer also help him to improve. His mistakes are the stammerings of a child which endear him to the mother all the more. She is never cross with her child when he stammers and makes mistakes. When such a believer in God, therefore, makes a mistake, the love of God is excited all the more for that. No man can progress in spiritual matters without this Love of God. But for this Divine Love it would be impossible for a tiny little creature to meet the Lord of all Power and Glory."

*Hazrat Khalifatul Masih II*

# ISLAM and INTERNATIONAL RELATIONS

by

Sir Muhammad Zaffrulla Kahn,  
*Judge, International Court of Justice*

Islam is a historical faith. Its beginnings and development have taken place in the full light of history. Complete records of its teachings, rise and spread have been preserved and are easily accessible.

The best approach to the subject would, therefore be to go to the original sources, that is to say, to the Holy Qur'án, which is the record of the verbal revelations received by the Prophet of Islam (on whom be peace!) and to the chronicles of the Prophet's own life and actions. This would furnish first-hand material for a survey of the subject and for formulation of the principles laid down by Islam for the regulation of international relations. The evaluation of the application of these principles by Muslim States is the task of the critical historian.

The word "Islam" means "peace". The Muslim greeting throughout the world is "The peace of God be on you". Thus the very name of the faith proclaims that its objective is to establish, maintain and foster peace.

The message of Islam is universal. It is addressed to the whole of mankind. The Qur'án states that the Prophet of Islam has been sent to all men (7:159) and that he is a mercy for the universe (21:108). These concepts are in themselves powerful incentives towards the establishment of peaceful and friendly relations between all sections of mankind.

There are several aspects of human relations: domestic, national, international, inter-religious, etc. All of them act and react upon each other. No society can establish and maintain peaceful relations with other societies unless it is itself founded upon just and peaceful principles which help to foster beneficence and the welfare and prosperity of all sections. Islam lays down directions for this purpose. The promotion of this purpose inside Islamic society tends towards the establishment of beneficent relationship between Muslims and non-Muslims.

One of the essential conditions for the establishment of peaceful, co-operative and beneficent relations between different sections of mankind is that our thinking should transcend national and even continental boundaries and should embrace humanity, the universe and indeed eternity in its scope. This is necessary to enable us to adjust our perspective to our needs of today and tomorrow. It is, therefore, imperative that our thinking should take on newer and vaster dimensions. It follows that our concepts of God, life and humanity must possess the characteristic of universality.

The Qur'an opens with the following brief verse: "The perfect worthiness of all true praise belongs to God, Who nourishes, sustains and stage by stage leads towards perfection all the universes" (1:2). Thus at the very outset our thinking is lifted to the level of the universe. Indeed, we are reminded that there are universes beyond universes and that they are all evolving towards perfection through ever-increasing beneficence. All this beneficence is for the service and benefit of man, who is God's vicegerent on earth.

"God has subjected to your service whatsoever is in the heavens and whatsoever is in the earth: All this is from Him. In this surely are Signs for a people who reflect" (45:14).

This has reference to man as such and not to any particular individual or section of mankind. "God is He Who has appointed you (mankind) His vicegerent upon earth. Know, then, that he who fails to recognize this dignity and to act in accordance therewith shall be answerable for neglect" (35:40).

As the first step towards the regulation of international relations, Islam seeks to establish the universal brotherhood of man as deriving directly from the unity of God, which is the central theme of all Islamic doctrine and teaching. It is only the relationship of men to each other through God that makes them brothers.

"Hold fast all together by the rope of God and be not divided. Remember the favour of God which He bestowed upon you when you were enemies and He guided your hearts in love, so that thereby, through His grace, you become as brothers. You were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His Signs that you may be guided" (3:104).

### The Concept of Human Brotherhood in Islam

The concept of human brotherhood is emphasized by Islam through the abolition of all privilege based upon race, color, family, rank, wealth, etc. The sole standard of honor and dignity set up by Islam is the purity and righteousness of a person's life. "O mankind! We have created you from male and female and have made you tribes and nations for greater facility of intercourse. Truly, the most honorable among you in the sight of God is he who is the most righteous among you. Surely God is All-Knowing, All-Aware" (49:14).

The objective thus set before men and women for which they should strive is the perfection of goodness and beneficence. "Everyone has a goal to which he addresses himself, so vie with one another in good deeds" (2:149.)

Thus Islam sets up a wholly beneficent standard of values and excludes all other measures and standards which are apt to complicate and to vitiate human relationships. It seeks to bring about a balance through adjustment and acceptance of life rather than through negation or rejection of life, its expressions and needs. It is only through achieving this "balance", neither transgressing nor falling short of the measure set up by God, that life on earth can become beneficent in all its aspects and relationships: domestic, national, international, etc.



"We sent Our Messengers with manifest signs and sent down with them the Book and the Balance that men should conduct themselves with equity" (57:26).

"The heaven He has raised high and set up the measure so that you may keep the balance with equity and neither transgress nor fall short of the measure" (55:8-10).

Islam thus starts by regulating Muslim society upon a beneficent basis and adjusting it for carrying on international relations in beneficent co-operation with the rest of mankind, who are equally God's creatures and servants, the whole constituting one universal brotherhood.

### The Attitude of Islam Towards Other Faiths

When we seek to discover the attitude of a faith towards the establishment and regulation of international relations, the first question that presents itself is: What is its attitude towards other faiths and those who profess them and how does it propose to put its message across to mankind?

The Qur'án teaches that God has sent His Revelation to all peoples from time to time and that no section of mankind has been left without divine guidance. "We have sent thee with the Truth as a bearer of good news and a warner and there is not a people but a warner has gone among them. . . . Their messengers came to them with clear arguments, and with Scriptures and with the Illuminating Book" (35:25-26).

Indeed Islam goes further and requires belief in the truth and righteousness of all prophets who have appeared from time to time for the guidance of mankind, and through this requirement it establishes in the minds of Muslims sentiments of honor and respect for the founders and the divinely inspired teachers of all faiths. "Say: We believe in God and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob and the tribes, and in that which was given to Moses and to Jesus and in that which was given to all the prophets from their Lord; we do not make any distinction between any of them and to Him we submit" (2:137).

Islam is unique in laying the foundations of peaceful and friendly relations between the followers of all faiths by inculcating not only respect for, but belief in, the truth and righteousness of all prophets wherever and among whatever people they may have appeared. In fact Islam claims to be the culmination of divine Revelation, the "whole truth", the revelation of which had been promised to mankind through earlier prophets.

This does not mean that Islam accepts the body of doctrine which different faiths today put forward as part of their belief and teaching. It is obvious that some of these doctrines and teachings are so much at variance with each other that they could not all be accepted as true. But Islam is unique in the sense that it brings about reconciliation between the followers of different faiths with regard to fundamentals and also establishes a basis of respect and honor between them. It also holds out to the followers of other faiths the hand of co-operation and friendship on a permanent basis. "Surely, those who have believed, and the Jews, and the Sabaeans, and the Christians, whoso believes in God and the Last Day and acts righteously, on them shall come no fear nor shall they grieve" (5:70). And again, "Say, o people of the Book! Come to a word equal between us and you in that we worship none but God and that we associate no partners with Him and that some of us take not others for lords besides God" (3:65).

Islam bases itself uncompromisingly on the unity of God. Nevertheless, it teaches tolerance and respect for the beliefs and doctrines taught by other faiths even when they depart from the central doctrine of Islam. Indeed, this is carried so far that though idolatry is severely condemned, and is regarded as a degrading practice, abuse of idols and false gods is prohibited as likely to lead to recrimination and to engender ill-will. "Do not use harsh language towards those whom other people worship besides God lest in their ignorance they should indulge in abuse of God as retaliation. Each people is devoted to that which it holds sacred. All will ultimately return to God and He will make manifest to them (the evil of) what they practice" (6:109).

In the presentation of Islam recourse must be had only to reason and kindly, dignified exhortation and discussion. Muslims are directed

to put forward the beneficence and excellence of Islamic teachings and to avoid getting into wrangles and recriminations concerning the doctrines and teachings of other faiths. What is needed and would be most effective is the exposition of the wisdom and philosophy underlying the teachings of Islam.

The Prophet was commanded, "Say: This is my way; I call to God on the basis of the certainty of knowledge—I and those who follow me" (12:109). And again, "Call to the way of thy Lord with wisdom and goodly exhortation, and discuss with them on the basis of that which is best. Thy Lord knows best him who strays from His path, and He knows best those who are rightly guided" (16:126).

Islam then proceeds to proclaim and establish complete freedom of conscience, belief and worship. Again it is unique in this respect. It bases itself upon reason and observation, invites people to the consideration of its teachings through reason and reflection and forbids recourse to any compulsion or coercion.

"There shall be no compulsion in faith. Guidance has been made manifest from error" (2:257).

"The truth is from your Lord, so let him who wishes believe and let him who wishes disbelieve" (18:30.)

"There have come to you clear proofs from your Lord, whoever will therefore see, it is for the good of his own soul, and whoever will disbelieve it shall be against himself" (6:105).

The history of mankind reveals many sad periods of religious strife, bigotry, persecution and conflict. The Muslims have not always acquitted themselves in their dealings with other peoples in accord with the teachings of Islam. Their conduct has often been regrettable, sometimes even reprehensible. These are, however, instances of their falling short of the standards laid down by Islam. There can be no manner of doubt that the teachings of Islam proclaim and insist upon complete freedom in matters of conscience and tolerance and respect for the beliefs of others, thus eliminating one of the principal causes of international misunderstanding and conflict.

But Islam does not stop there. It exhorts the Muslims to strive actively for peace. "O you who believe! Enter into complete peace and follow not the footsteps of Satan. Surely he is your open enemy" (2:209). There is severe condemnation of the conduct of one who "when he wields authority, strives to create disorder in the land and to destroy tilth and offspring. God loves not disorder" (2:206).

Everything that tends to create international tension or to disturb international relations is sought to be avoided and its mischief has been stressed. For instance, Muslims are admonished not to put credence in rumours or news the source of which is open to doubt, for carelessness in this respect might occasion unpleasantness and create tension with another people. It is our common experience today that rumours which originate either in deliberate mischief or are the product of a too-active imagination sometimes lead to international incidents and even bring about grave crises in international relations. The Qur'an warns the Muslims to be extremely careful in this respect. "O, you who believe! If news comes to you from an untrustworthy source, look carefully into it lest you do harm to a people in ignorance and then be sorry for what you did" (49:7).

At the same time the tendency to broadcast all manner of news, even those that may have the effect of disturbing people's minds and agitating public opinion, is condemned. "When there comes to them a matter of security or of fear, they broadcast it; if they had referred it to the Prophet and to those in authority among them, those of them whose task it is to investigate would have discovered the truth of the matter. Were it not for the grace of God upon you and His mercy, you would certainly have gone astray, save a few" (4:84).

### Diplomatic Relations

One of the factors that often contribute towards international misunderstanding and tension is the use of ambiguous and equivocal language in diplomatic exchanges and negotiations. The use of such language in the text of treaties, agreements and conventions gives rise to controversies with regard to their meaning and construction and often leads States and Governments to suspect each other's sincerity and

integrity of purpose. The Qur'an insist upon the use of straightforward language on all occasions, particularly in the matter of contracts, covenants, engagements and treaties, etc. "O you who believe, act righteously in the fear of God and always say the straightforward word; He will bless your actions with beneficence and will eliminate the consequences of your defaults" (33:71-72).

Another element which tends to arrest the smooth operation of international relations and to cause disturbance is conduct inconsistent with one's undertakings, declared policies and professions. If those in authority in a State habitually go on proclaiming certain goals of policy and certain standards of conduct and constantly fall short of those standards in their dealings with other States, their conduct would raise doubts concerning their motives, and in the case of strong and powerful States, may occasion fear of their designs. The Qur'an, therefore, emphasizes the necessity of complete conformity of conduct to professions and declarations. "O you who believe! Why do you say that which you do not? Most displeasing it is in the sight of God that you should say and do not" (41:3).

The Muslims have been warned against indulgence in needless suspicion of other people's motives and seeking to discover excuses for differences and disagreements. "O you who believe! Avoid indulgence in much suspicion, for surely, suspicion in certain cases may do much harm; and do not spy on nor backbite others" (49:13).

Arrogant behaviour by a stronger people or section towards a weaker people or section often becomes the cause of sectional or international tension and friction. This is condemned and prohibited. "O you who believe! Let not one people behave contemptuously towards another people. Perchance they may be better than themselves" (49:12).

Political domination of one people by another and economic exploitation by more advanced peoples and better developed countries of backward peoples and underdeveloped countries have, as we have seen in recent centuries, been fruitful causes of the disturbance of international relations, and have set in motion strains and tensions which continue to divide different sections of mankind. Such

domination and exploitation have been emphatically condemned in the Qur'án. It is pointed out that God does not approve of the division of His creatures into sections for the purpose of domination of some by others and that wherever such an attempt is made, God's purpose works for the uplift of those who are oppressed. In this connection, the instance of Pharaoh and his treatment of the people of Israel is cited as an example. "Now Pharaoh had exalted himself in the land and had divided the people into sections, humiliating one party from among them. . . . Surely, he was one of those who created disturbance. We desired to show favour to those who had been weakened in the land and to uplift them and to make them prosperous and grant them power and authority" (28:5-7).

Economic exploitation of one people or country by another is also prohibited and it is pointed out that the economy which would prove most beneficent and enduring is that which is built up on the basis of the development of a people's own resources and not on the exploitation of others. "Do not raise your eyes covetously towards that with which We have provided different people of the splendour of this world's substance, that We may thereby try them. The sustenance bestowed upon thee by thy Lord is best and more abiding" (20:132).

### Treaty Obligations

When the Prophet of Islam and his small band of followers, who had been cruelly and mercilessly persecuted through a number of years in Mecca, were finally compelled to leave Mecca and migrate to Medina, the Quraish of Mecca started a campaign of organizing opposition and hostility towards the Prophet and the Muslims throughout Arabia, and began to make military preparations to stamp out Islam by force. On the other hand, the Prophet had been chosen by the people of Medina, which included Muslim and non-Muslim Arabs and certain Jewish tribes, as their Chief Executive. This necessitated the settlement of a pact between the different elements in the population of Medina and the Prophet Muhammad which would be binding upon all sections of the commonwealth of Medina which was thereby set up. When the Prophet learnt that the Meccan opponents of Islam were

actively canvassing support against the Muslims, he started a series of treaties and engagements with such tribes as were willing to enter into relations with him—the object being to keep inter-tribal peace and to enforce security. The Prophet illustrated, in the most difficult situations, by his example the Islamic teachings on the sanctity of treaties and engagements and on their complete and scrupulous fulfilment. The Qur'án is very emphatic on this subject. Islam insists upon the full observance of treaties by an Islamic State even where their strict observance should tend to operate to the prejudice of the Islamic State. This obligation extends not only to dealings with States who are in direct treaty relationship with the Islamic State but also to dealings with their allies. Even if it should be established that the other party to a treaty is determined upon its repudiation or breach, the Islamic State is not permitted to repudiate the treaty save after due notice, which should ensure that no prejudice or disadvantage would be occasioned to the other side through such repudiation. In other words, an Islamic State is not permitted to enter upon military preparations against another State with which it is in treaty relationship even when it is convinced of the bad faith or treacherous designs of that State, save after due notice that from a date specified the Islamic State will no longer be bound by the treaty on account of its actual or clearly intended contravention or breach by the other party. This is designed to ensure that time should be available for the removal of any misunderstanding that may have arisen or for a renewal of the treaty, if this should be feasible, and that in the last resort the other party should not be taken by surprise and should have as much time available to it as is available to the Islamic State for making security or other arrangements after it has become clear that the former no longer intends to adhere to the obligations undertaken by it. "Should you fear treachery on the part of a people, repudiate your treaty with them on terms of equality. Surely, God loves not those who act treacherously" (8:59).

It is one of the obligations of a Muslim State to go to the assistance of Muslims who are subjected to persecution on account of their faith. Even this obligation is, however, subject to the strict observance of existing treaties and engagements. "If they (i.e., those Muslims who are being persecuted on account of their faith) seek help from you in

the matter of religion, it is your duty to help them, save against a people between whom and you there is a treaty. God sees all that you do (8:73).

Islam regards war as abnormal and permits recourse to it only in exceptional cases, the principal occasion of recourse to war being the restraint of aggression. Should fighting be forced upon a Muslim State, its scope must be limited as far as possible and it should not be allowed to extend beyond unavoidable limits. In the language of the Qur'án, an attempt to start fighting is an attempt to start a conflagration. The Qur'án says that whenever people bent upon mischief and disorder attempt to start the conflagration of war, God seeks to put it out. "Whenever they kindle the fire of war, God puts it out. They strive to make disorder in the land and God loves not those who create disorder" (5:65). This emphasizes that war is a destructive activity and that every effort must be made to limit it and to put an end to it as soon as possible.

### The Character of Islamic Wars

Much has been said and written concerning the character of Islamic wars. It is not possible within the scope of this article to enter into a detailed discussion of the subject. It should suffice to go to the direct authority of the Qur'án for the purpose of defining the circumstances under which permission was given to the persecuted Muslims to take up arms in defence of the principle of freedom of conscience. The text is quite clear: "Permission to fight is given to those on whom war is made, because they are oppressed. Surely God is able to assist them—those who are driven from their homes without a just cause, save that they say: 'Our Lord is God'. If God did not repel some people by others, cloisters, churches, synagogues and mosques, in which God's name is much remembered, would be destroyed. God will certainly help those who help Him. Surely God is strong, Mighty—those who, if We establish them in the land, will keep up prayer, provide for the relief of poverty and distress and enjoin good and forbid evil. To God belongs the termination of all affairs" (22:40-42).

Nothing could be clearer or more emphatic. Fighting is permitted against aggression entered upon for the purpose of destroying liberty



of conscience and freedom of faith and worship. The Muslims are not permitted to enter upon aggressive war, or in the course of fighting, to adopt unduly aggressive measures. "Fight in the way of God those who fight against you, but do not commit aggression. Surely, God loves not aggressors" (2:191).

The Prophet Muhammad has stated expressly, 'Never desire to meet the enemy in battle. Always pray God to give you security. Should you, however, be compelled to fight, then go through it with steadfastness' (*The Bukhari*).

### Ethics of War in Islam

Islam does not permit the use of weapons or devices which are calculated to cause destruction on a wide scale, except by way of answer to their use by the enemy. It forbids the killing or capture, in the course of war, of noncombatants, ministers and teachers of religion, scholars devoted to the intellectual service of the community, women, children and old men; nor does it permit destruction of property or sources of wealth, for the sake of causing damage or injury to the enemy. Damage to property is permissible only where it becomes necessary for the direct prosecution of the war. In this connection the directions given by Abu Bakr, the first Caliph, to Usamah, who was commissioned to lead an army to the northern frontiers to stop a threatened invasion by the Byzantines, are clear and explicit. "Do not break your engagements nor commit any deception or treachery, nor dishonour the enemy dead. Do not kill children, old persons or women. Do not cut down date-palm or other fruit-bearing trees or burn them, nor slaughter cattle. You will come across people who have dedicated themselves to the service of religion, do not molest these nor interfere with things to which they have devoted themselves" (*al-Kamil*, Vol. II, p. 139).

The Prophet of Islam was particularly sensitive towards any injury being inflicted upon a woman in the course of fighting. He had laid down that in case of the death of or injury to a woman on the battlefield, it would be presumed that it had been caused without justification,

unless there is clear proof that the woman had participated in actual fighting.

If in the course of war any of the enemy should seek shelter with the Muslims, he must be given shelter as he would, thus, have the opportunity of listening to divine revelation, but should he wish to return to his people, he must be conducted back to them in security. "If any one of the idolaters seek shelter with thee, give him shelter so that he may hear the word of God, then convey him to his place of safety. This is because they are a people who know not" (19:6). It would be difficult to match this provision in the laws of war of even the most civilized modern nations.

Islam seeks to establish peace. If war is forced upon the Muslims, they must fight courageously, bravely and with patience and perseverance. But the fighting should be strictly limited both in respect of territorial extent and in respect of the weapons employed, unless the enemy extends the area or the character of the conflict. Fighting must be carried on in a humane manner and as much courtesy should be extended to the enemy as is practicable during, and is consistent with, a state of war. Every effort must be made to bring the conflict to a speedy conclusion so that peaceful relations and conditions can be established as soon as possible.

If in the course of the fighting the enemy should propose a truce for the purpose of concluding peace, the Muslim State should be eager to avail itself of the opportunity to put an end to the fighting and should not, for the sake of pressing an advantage, decline a truce even if there should be reason to suppose that a truce is being sought by the other side for some ulterior purpose. "If the enemy should incline towards peace, incline thou also towards it and trust in God. Surely He is All-Hearing, All-Knowing. Should the enemy intend to deceive thee, surely God is sufficient for thee. He it is Who strengthened thee (aforetime) with His help and with the believers" (8:62-63).

Islam does not permit the taking of prisoners of war, save in consequence and in the course of a regular declared war. The Qur'an utters a stern warning against attempts to kidnap people or to keep them as prisoners on superficial pretexts, for instance, that they were

engaged in a border raid or in a skirmish. Very often the object in such cases is to use such people for forced labour or to hold them to ransom. This is severely condemned and is forbidden" (8:68-69).

Prisoners of war must be humanely treated and after the fighting is over, should either be exchanged or ransomed or allowed to work for their freedom or be released as an act of benevolence (24:34, 47:5).

While they are held as prisoners, they must be fed, clothed and maintained as average citizens. They should not be asked to perform work or labour which is too hard for them (*The Bukhari*).

Should hostilities break out between two Muslim States, it is the duty of other Muslim States to call upon the belligerents to stop fighting and to submit their differences to arbitration. Should one of them be unwilling to do so, they should all combine to compel it into submission. When arbitration is agreed upon, a just and fair settlement of the original dispute or difference should be made and enforced. Neutral States who intervene for the purpose of restoration of peace must not seek to derive any advantage for themselves out of differences of the two contending States (49:10).

These principles for the settlement of international disputes may well be adopted with advantage by all sovereign States. Experience shows that an unfair peace treaty, particularly if it seeks to embrace matters which have no connection with the original differences that led to hostilities and is designed as a retributive measure, often lays the foundations of fresh conflicts. The objective should be as laid down by the Qur'an that when fighting breaks out between two States, hostilities should be brought to a termination as soon as possible, even by compulsion or the use of force against the recalcitrant State, and that a settlement should be sought which is confined to the original causes which led to the fighting.

It is not possible to deal within the scope of an article with all aspects of international relations concerning which directions have been given by Islam. What is submitted above should, however, suffice to illustrate the spirit in which Islam seeks to regulate international relations in peace and war.

## Current Topics:

### ISRAELI CITIZEN, CLASS B

Little has been written concerning the Arab minority in Israel, but its status deserves consideration. Depending on who is talking, the Arab minority is said to number from 150,000 to 180,000 or about one-tenth of the population. Included in this group are 30,000 to 35,000 Christians. The condition of this minority is important to the people of Israel, many of whom regard their country as a beachhead of democracy in the Middle East. It has significance to the United Nations because its status involves questions of human rights.

Israeli citizens carry an identity card bearing a number. On the cards carried by Arabs, the number is followed by the letter B. That small letter sometimes makes a big difference.

Every area in which Arabs are in a majority is under military rule. All relations with government have to pass through military hands. The reason of course is that "Jews regard every Arab as a potential fifth columnist or infiltrator," as a *New York Herald Tribune*, Paris edition, supplement said in November 1953.

The harshness of the military constitutes a major source of complaints by the Arab minority. An Arab cannot even go from Nazareth to Cana, a distance of six miles, without a permit. Sometimes, without explanation to anybody, the military will declare that a certain area is a reserve zone. Nobody can pass in or out. When this happens, Arabs expect that the Israeli will take over the land in the zone. In the Huleh lake argion, whole villages have been surrounded and the people removed from their homes, in the name of military security. Some of these cases have been taken to court.

Another grievance of the Arab minority in Israel concerns the loss of their property without compensation. In 1948 the government laid down an emergency regulation which provided that the property of any Palestinian citizen who had left his place of residence be turned over to the custodian of absentee property. This was interpreted so literally that if a person had left only temporarily and was only a short distance away, without leaving the area in the control of the Israeli government, he lost his property.

Arabs believe that behind such actions is a policy to harass and worry them out of the country. It is common practice to establish a Jewish land settlement close to an Arab village. If an Arab's sheep strays to land used by the Israeli, the Arab is arrested and may be fined 50 pounds. Encroachments on Arab land are frequent, beginning with the commons owned by the Arab village and extending now to privately owned land. Many Arab villages sit like a duck in a freezing pond, in the midst of a shrinking circle.

Another major grievance of the Arab minority concerns lack of educational opportunities for their children. Although they pay taxes and subscribe to the compulsory loans on the same basis as other citizens, their schools are the poorest in the country. Textbooks are scarce and the teachers are unqualified. Many teachers are Iraqi Jews, who speak Arabic but are not well trained. The Arabs, who are about one-tenth of the population, have one-fiftieth of the students of Hebrew University. For a time these had to return to their home towns every fifteen days for renewal of their permits for temporary absence.

Another grievance of the Arab minority is that they are not adequately represented in the government, and the road is closed to their securing such representation. Arabs estimate that, aside from teachers, there are not 200 Arabs employed in all government jobs, including the police. In the Knesset there are eight Arab members, of whom five are members of the Mapai party, two are Communists and one is Mapam. The Communists are nominated by that party, the Mapai by that party, etc. The Arabs have no alternative but to elect those who are nominated for them. They do not have an independent Arab

party and are prevented from forming one. They do not deny that Israel may be a democracy for the majority but they know it is something less than that for the minority, the Class B citizens.

Many, and some say all, of the Arabs in Israel would leave if they could sell their property for what it is worth and take the proceeds with them. They feel "unwanted, apprehensive and resentful," as the previously mentioned supplement on Israel of the *New York Herald Tribune*, Paris edition, said. They remained behind when hundreds of thousands of other Arabs fled from Palestine in 1948 because they loved their homes and believed they could adapt their lives to the new situation. They refused to yield to panic. Arabs who remained in Israel withstood a great deal, but many now think they endured in vain.

Excerpts from *The Christian Century*, January 13, 1954.

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Verily, each of you is a mirror to his brother, therefore if he sees a vice in his brother he must tell him to get rid of it.

\* \* \* \*

Deliberation in undertakings is pleasing to God.

\* \* \* \*

He is not strong and powerful, who throws people down; but he is strong who withholds himself with anger.

\* \* \* \*

Whoever is humble to men for God's sake, may God exalt his eminence.

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## BOOK REVIEWS

*The Buddha, The Prophet and the Christ.* F. H. Hilliard. New York. 1956.  
The Macmillan Company. Price \$3.00.

In *The Buddha, The Prophet and the Christ*, the author has attempted to prove that the Founders of Islam, Buddhism and Christianity were not simply human beings but were possessed of supernatural qualities and characteristics. The writer refutes the belief that the sacred scriptures of Islam and Buddhism reflect that Muhammad and Buddha were but human religious teachers.

Dr. Hilliard has, in each case, first discussed the sources from where he has drawn his material, given an account of the events at the birth of the three spiritual leaders and then described the Call, the ministry and the events at the time of their deaths. In each case he has referred to the early scriptures of the three religions. In the case of Islam, for example, he has quoted from the Quran and the traditions of *Mishkatul Masabih*, although in many cases he has relied upon, the writings of Muir, Bethmann, Tor Andrae, Koelle, Sweetman, Sell and others.

The position of Islam in this matter is quite clear and definite. "There is none to be worshipped but Allah and Muhammad is only a Messenger", is the motto of Islam on which the whole teaching of Islam is based. When the non-believers came to Muhammad asking that he should show them a miracle according to their demands, Muhammad was commanded to say, "Holy is my Lord, I am nothing but a human being and a messenger." However, innumerable miracles were shown through him. Many of the prophecies contained in the Quran are specifically related to our times and have been manifestly fulfilled. The fact that the Holy Quran has come down to us absolutely pure and intact and that it furnishes perfect answers to all of the problems of the world in all times is a unique miracle by itself. It is conclusive proof that it is the Divine word verbally revealed to Muhammad who could neither read nor write. We also believe that some extraordinary natural events may happen coinciding with the birth of the eminent messengers of God in order to draw attention of the people of that age to the dawn of a new spiritual day. Of course, the narraters frequently tend to exaggerate some of these happenings. They relate these events with some details which are only the product of imagination. Some unbelievable traditions recorded in various books of Hadith are typical examples of this exaggeration. And, the same is doubtlessly true in the case of the New Testament and the Hinayana

and Mahayana scriptures. In fact it is more so in Buddhist and Christian traditions for the very reason that less care was taken in the compilation of their records. However, Islam does not recognize the possession of any supernatural powers by Muhammad or by any religious leader.

Keeping this view of Islam in mind, this book will greatly help a reader to realize that all Prophets of God, Muhammad, Jesus, Buddha and others, were sent by the Creator to spread His truth, and all of them were supported with heavenly signs in their missions.

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*Gautama: The Story of Lord Buddha.* Shakuntala Masani. New York. 1956. The Macmillan Company. 119 pages. Price \$1.50.

Shakuntala Masani is known for her narration of illustrious men to which she has now added the life of Lord Buddha. In her simple but beautiful style she has depicted the life of this great spiritual leader who renounced his throne in order to preach the word of God. The Muslims believe that God has sent his warners to all people. Buddha, no doubt, was one of the most eminent prophets of God raised in India at a time when the teachings of the earlier messengers were forgotten by the Hindus. Buddha's teachings sparked a new flame of spiritual values which inspired the hearts of millions of his followers. Today most of his teachings remain shrouded in later mythical interpretations and grossly exaggerated reverence. One can still enjoy, however the precious treasure of spiritual truths enunciated by him with a careful scrutinization of the records.

Shakuntala Masani has told the story of Lord Buddha with traditional legends and mythical accounts current about him. It is a narration done with sincerity and devotion which makes an inspiring and delightful reading.

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## *The Muslim Sunrise*

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